and that the Supreme Being alone is real existence; consequently things
that bear figure and appellation cannot be supposed the cause of the
Universe."

This is what Max-Muller says on this and some subsequent
sections dealing with creation.

" The father first explains how the *Saf* produced what we should.
call the three elements, *viz.,* fire, water and earth which he calls heat,
water and food. Having produced them (ii-4), the Sat entered into
them, but not with its real nature, but only with its living self" (iii-3) '
which is a reflection of the real *Saf,* as the sun in the water is a reflection
of the real sun. By this apparent union of the *Sat* with the three ele-
ments, every form (rupa) and every name (naman) in the world wa&
produced ; and therefore, he who knows the three elements is supposed
to know everything in this world, nearly in the same manner in which
the Greeks imagined that through a knowledge of the elements,
everything else became known (iv-7). The same three elements are
shown to be also the constituent elements of man (v). Food or the
earthly clement is supposed to produce not only flesh but also mind;
water not only blood, but also breath ; heat not only bone but also
speech. This is more or less fanciful ; the important point, however,
is this, that from the Brahmanic point of view, breath, speech and
mind are purely elemental or external instruments, and require the
support of the living self, the *Jivatman,* before they can act.

Having explained how the *Sat* produces

progressively heat, how
heat leads to water, water to earth, and
how, by a peculiar mixture
of the three, speech, breath, and mind are
produced, the teacher after-
wards shows how in death, speech returns
to mind, mind to breath,,
breath to heat and heat to the *Sat* (viii-6).
This *Saf,* the root of every-
thing, is called *pavadevata,* the highest
deity, not in the ordinary sense
of the word deity, but as expressing the
highest abstraction of the
human mind. We mu^t, therefore, translate
it by the Highest Being,
in the same manner as we translate *devaia,*
when applied to heat.
water, and earth, not by deity, but by
substance or element ".

Second Section.

'((1) In the beginning, my dear, there was that only which is, one only, without a second. Others say, in the beginning, there was that only which is not, one only, without a second; and from that which is not, that which is was born."

'"(2) But how could it be thus, my dear? The,